certain number. Which arguments I leave the professed Atomists to answer. Furthermore, Aristotle somewhere also censures that other fundamental principle of this Atomical physiology, that the sensible ideas of colours and tastes, as red, green, bitter, and sweet, formally considered, are only, passions and fancies in us, and not real qualities in the object without. . For as in a: rainbow there is really nothing without our sight, but a rorid cloud diversely refracting and reflecting the sun-beams, in such an angle; nor are there really such qualities in the diaphanous prism ; when refracting the light, it exhibits to us the same colours of the rainbow; whence it was collected, that those things are properly the phantasms of the sentient, occasioned by different motions on the optic nerves ; so they conceived the case to be the same in all other colours, and that both the colours of the prism and rainbow were as real as other colours, and all other colours as fantastical as they; and then by parity of reason they extended the business further to the other sensibles. But this opinion Aristotle condemns in these words :[a]

OtTrporepov *<j>v0io|oyoi rovro ov* icaXwc eXeyov, Xev/eov.ovre ovSev olojucvot *ovre* jueXav av£u o^£wc> ovre ^v/.tov aveu yeu-

<«G>C* The former physiologers were generally out in this, in that they thought there was no black or white without the sight, nor no bitter or sweet without the taste.—There are other passages in Aristotle concerning this philosophy, which I think superfluous to insert here; and I shall have occasion to cite some of them afterward for other purposes.

vii. But in the next place it will hot be amiss to

[a] De Anima. lib. ii. c. i. p. 43. torn, ii-oper.